in every right exercise of justice. Justice is love leading us to give every one Ms due. There is righteousness, too, in every right exercise of love. A holy love is cherished toward a being, according as that being has claim upon it. No analysis can free us from the one or other of these essential elements. Justice without love would be a mere rule, with nothing to impel the agent to perform it. Love without justice is the mere lavishing of a weak affection. The two meet and blend in every act that is morally right, as they meet in the character of every holy creature, and in the character of the holy Creator.

All deep and earnest inquirers into the nature of virtue have got at least a partial view of the concrete truth. Each has seen it under one aspect, and has gone away so ravished with the sight, that he never thought of going round the object and inquiring if it had not another aspect equally lovely. Clarke enunciates a profound truth when he says, that there is an eternal fitness in virtue, for there is such a fitness in that righteousness which regulates benevolence. Hutcheson is right in saying, that in all virtue there is benevolence; and Edwards has given his theory a wider expansion in affirming that love to being is of the very essence of virtuous action. Kant seized on a fundamental principle, when he represented the practical reason as announcing a law imperative and universal. Reid, Stewart, and Cousin, have developed the mental process by which this eternal fitness is discovered, and they have shown, too, that virtue must reside in the will. Each has seen so much of the truth. To use an image of Jouffroy, each has seen one side of the pyramid, and has written beneath it —not, as he ought, This is one side of the pyramid, but, This is the pyramid. One party has seen the love, and another has seen the righteousness. Hutcheson observed that affection and feeling were

essential parts of all virtue, but took no cognizance of the fixed principles by which they must be regulated. Edwards, in a profounder investigation, discovered that love must be according to a rule ; but failed in explaining the relation of love to law.*

* It is not to the credit of the catholicity of the German philosophers, that they seem to be utterly ignorant of Edwards, who, in point of depth of intellect, is equal to any of themselves, and in holy purity and humility far their superior. We have at times thought that his theory of virtue, considered as an ultimate resolution of it, may be nearer the truth than any other. But he has failed, because no moytAl man might succeed. Man lias not data to solve the problem. He cannot